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"In the year 1748, when I was at the Koosah on my way to the Chikkasah country, I had a conversation on this subject, with several of the more intelligent of the Muskohge traders. One of them told me, that just before, while he and several others were drinking spirituous liquors with the Indians, one of the warriors having drank to excess, reeled into the fire, and burned himself very much. He roared, foamed, and spoke the worst things against God, that their language could express. He upbraided him with ingratitude, for having treated him so barbarously in return for his religious offerings, affirming he had always sacrificed to him the first young buck he killed in the new year; as in a constant manner he offered him when at home, some of the fattest of the meat, even when he was at short allowance, on purpose that he might shine upon him as a kind God. And he added, 'now you have proved as an evil spirit, by biting me so severely who was your constant devotee, and are a kind God to those accursed nothings [i. e., the white people], who are laughing at you as a rogue, and at me as a fool, I assure you, I shall renounce you from this time forward, and instead of making you look merry with fat meat, you shall appear sad with water, for spoiling the old beloved speech. I am a beloved warrior, and consequently I scorn to lie; you shall therefore immediately fly up above the clouds, . . .'" [24]

In still another place he says: "The Muskogee call the fire their grandfather—and the supreme Father of mankind Esakata-Emishe 'the breath master,' as it is commonly explained." [25] Fire is called "grandfather" to the present day.[26]

After describing the method of deadening trees and clearing fields among the southern Indians, Adair goes on thus:

"With these trees they always kept up their annual holy fire; and they reckon it unlawful, and productive of many temporal evils, to extinguish even the culinary fire with water. In the time of a storm, when I have done it, the kindly women were in pain for me, through fear of the ill consequences attending so criminal an act. I never saw them to damp the fire, only when they hung up a brand in the appointed place, with a twisted grape-vine, as a threatening symbol of torture and death to the enemy; or when their kinsman dies. In the last case, a father or brother of the deceased, takes a firebrand, and brandishing it two or three times round his head, with lamenting words, he with his right hand dips it into the water, and lets it sink down." [27]

All of the facts brought out must mean that an actual connection was supposed to exist between the sun and the busk fire and thus between the celestial deity behind the sun and this fire, and, as Adair himself points out elsewhere, that the renewal of the fire was an actual renewed presence of the deity among them, the old fire having

[24] Adair, Hist. Am. Inds., p. 116.
[25] Ibid., p. 168.
[26] Cf. Bartram in Trans. Am. Eth. Soc., vol. III, p. 36.
[27] Adair, op. cit., p. 405.

• I [i.e., Adair. -- Analyst]

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778 When a nail or some similar object was run into the body the red-
789 headed woodpecker called tĭtka was used as a charm to get it out. The "ark" which they carried to war was another kind of charm. When they defeated the French under D'Artaguette they insisted on killing the priests because they believed the articles for the performance of the mass which the latter carried were the French ark and the priests its keepers.[86]

A piece of the horn of a horned snake was one of the greatest charms. Some men claimed that they had been able to charm such a snake by their songs so as to bring it to the bank of the stream, when they obtained a piece of one of its horns. This was kept in a hollow tree or some other place remote from the house lest it should make the children sick.[86a]

An Alabama hunter carried a piece of the root of the wâtola im bâkca ("crane's cord") in his ball pouch, and if he could not find deer he would sing and talk to it, blow upon it, and then chew it. Then he was sure to find and kill the animals.

Bartram speaks of the "physic-nut, or Indian olive" as similarly used, and says: "The Indians when they go in pursuit of deer carry this fruit with them, supposing that it has the power of charming or drawing that creature to them.[87] Although the identification is a little uncertain this seems to be the fruit of the *Triosteum perfoliatum* or "horse gentian."

The early white traders were often so affected by native superstitions regarding charms that they placed unbounded confidence in them themselves. Thus Adair says that he took the foot of a "guinea deer" out of the shot pouch of one of these men "and another from my own partner, which they had very safely sewed in the corner of each of their otter-skin pouches, to enable them, according to the Indian creed, to kill deer, bear, buffalo, beaver, and other wild beasts in plenty." "Argument proving unavailing he was constrained to return them to their owners lest an accident might befall them and the blame be laid upon him.[88]

At times, it would seem, an Indian would turn upon his charm and
•[781] throw it away if it did not appear to him to be sufficiently active in his behalf. Adair mentions a case in which an Upper Creek Indian burned himself so badly in the fire when under the influence of liquor that he became furiously angry with it, upbraiding it for its treatment of him after all of the food he had given it. It is added that from then on he became godless, though perhaps only with respect to that particular element. Adair says that he had witnessed several instances of "impiety" of like nature.[89]

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[86] Adair, Hist. Am. Inds., pp. 154–163. See pp. 411–413, 425.
[86a] See p. 426.
[87] Bartram, Travels, p. 41.
[88] Adair, op. cit., p. 239.
[89] Ibid., p. 116. Also see p. 434.